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the approach of reptiles. Parrots (kurewako) are frequent tenants of the houses; one of these birds at Sawari could speak several Carib phrases and realistically imitated the whining of a dog and the moans of a woman in sexual embrace, much to the amusement of the men. Corn birds (awashiwini), resembling in size and plumage the common American black bird, are taught to perch upon their owners' hands and necks, and are frequently to be found fluttering about the floors of the houses; at Sawari, one woman regularly on rainless days placed just outside her house a shallow dish full of water where the corn bird would come to bathe, fluttering and preening itself, and not at all abashed by the presence of people. Mention has already been made of the treatment accorded to hunting dogs. Care is also taken to provide for the comfort of the bitches when littering; one afternoon in Miller's house at Sawari, the whole family assisted for several hours at the accouchement of a bitch; a walisha lined with leaves was placed on a shallow depression in the floor; the children looked on and assisted the dog to be comfortable during the process of parturition. The Spanish cadouri is a small black and white bird (pipishi) about the size of a sparrow, greatly prized for its friendly ways. These birds are regularly fed on crumbs of cassava bread. Chickens (korotoko) are present at most of the settlements; they all appear to be a mongrel black and white fighting breed, and have probably been introduced from Venezuela in fairly recent times; neither the eggs nor the flesh of these fowls is eaten; nor do the Indians show any interest in cock-fighting; the chickens are kept simply as luxury pets, and much time is spent in admiring and boasting of the form, color, and feathering of the birds. Young bush hogs (abuya) are occasionally kept as pets and eaten when they attain maturity; in several cases I found them tied to the house posts with bush-rope, "because they bite people." Toucans (kwiaking) are favorite pets. The kibihi is a small furry animal, somewhat resembling a racoon, often found as a pet around Carib houses. Pet monkeys of several small species frequently inhabit the trees about the house, coming down to be fed by the human beings.

Brooms of brush are used for sweeping out the floors of the houses, although, regrettably, this function is performed too infrequently to suit the tastes of a European. Garbage and refuse are carried into the bush near the settlement, where they are

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In the field of art the Caribs have achieved only modest results. The simple decorations of household utensils and furniture, personal ornament and decoration have been described elsewhere. A limited amount of sculpture in wild beeswax is performed for amusement. The few examples of this art observed by me were all caricatures, consciously humorous depictions of actual persons or animals, with no religious or magical significance.

Examples of musical composition and songs have been presented earlier in this section. Three general types of musical instruments are in use. The sambura, or drum, has a wooden frame with two heads of skin. Purple heart and silver belly (*Copaifera publiflora* and *Nectandra* sp.) are said to be the best woods for making the frame. A cylindrical section is cut from a tree, the outer bark removed, and the inside hollowed out with knives and chisels until the walls of the frame are about one half inch in thickness. The skin heads are made of akuri skin (*Dasyprocta aguti*) from which the hair has been removed. The original outer surface of the skin is exposed when it is fixed to the drum. The heads are each held in place by a hoop of tough withes bound about with kraua string and mani gum. The two hoops are united by a cross-string of twisted kraua fiber, which is attached in the European manner, and which may be tightened or loosened to tune the drum. Only one end of the drum is struck, and across the other, or silent head, is stretched a thin double thread of kraua, in which is twisted a small stick about the size of a toothpick. This stick, or resounder, lies against the silent skin head, and its position, together with the tautness of the two strings which support it, affect the tone of the instrument.

In use, the drum is usually held under the left arm, against the side of the body, and struck with two sticks. The stick held in the left hand strikes the drumhead near its periphery in short light strokes, while the stick in the right hand strikes the center of the head more vigorously. The most usual rhythm is short (left), long-long-long (right). The drum is provided with a length of kraua string by which it may be slung over the shoulder for carrying.

Roth says that it is probable that "the two-skin drum was introduced through the Arawak and Carib Islanders from North America, after the European invasion. Such an hypothesis would

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out on a hunting expedition, accompanied by the men of the settlement who are related to the bride by blood or marriage. The object of this expedition is to prove the young man's fitness as a meat provider for his future family. During the early part of the day's hunt, his companions place every possible hindrance in the way of his obtaining a bag, such as making noise when a quarry has been sighted, or rocking the canoe as the hunter takes aim while on the river. This is a very hilarious occasion for the other participants and a very embarrassing one for the groom, who will be rejected if he returns empty handed. If the groom is at all acceptable to the bride's relatives, however, they usually arrange that, after a day of tribulations, he will get some sort of bag to bring home. During his residence in the settlement they have had ample opportunity to form an opinion concerning him. The hunting expedition is apparently merely a formality, as it is a rare groom who does not know fairly well whether or not he has passed the examination of his future in-laws long before the time for the final test arrives.

Upon the return of the hunting party, an offering of drink is made to the spirit of the house, a spree takes place, and the young couple settle down to married life. They usually live in the girl's settlement until the birth of the first child. Later they may move elsewhere.

A man taking a second wife, either as a widower or as the master of a polygamous household, merely requests her from her father, giving the older man some small present or services in exchange. The house-building, field-cutting, and hunting tests are not considered necessary in the case of a man who has previously been married, since he has already given evidence of his fitness.

It is apparent that marriage, coincidental with matrilocal residence, entails the acceptance of the groom by the group to which the bride belongs, which we shall call the extended family. Marriage thus involves a sort of contract between a man and his wife's group, but does not involve a contractual relationship between his own relatives and those of the bride.

After marriage a certain reserve exists between son-in-law and father-in-law. A man never gives his father-in-law direct orders or suggestions, but always speaks to his wife about the matter in hand, and she transmits her husband's ideas to the older man. On